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SPIRITUALISM.

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"If the existence of the eyes is necessary to the existence and operation of the function of sight, though the eyes may not be always exercising that function, still he who has once made use of his eyes so as to see correctly, is possessed of eyes capable of the sensation of correct sight; just so the function and gift of divination cannot exist without the exercise of divination, and yet a man who has this gift may sometimes err in its exercise, and yet foresee correctly."—Cicero.

According to phrenology, there is an organ of the brain called "Spirituality"; its function is spiritual discernment, or the power to foresee. If this theory be correct, to an unusual development of the organ of "Spirituality" may be attributed the wonderful prescience possessed by the few persons famed for prophetic ability, whose names are found recorded in the histories of the past.

Before great revolutions in government, and other noted historic events, we often find them foreshadowed in the sayings and writings of some one. For instance, there were several remarkable predictions of the French Revolution, long before it took place; and our late war was the subject of prophecy for at least sixty years before its occurrence. And, as an instance of those remarkable coincidences, which almost assume the nature of prophecy, we find the following in Baron D'Holbach's "System of Nature": "Perhaps, at this moment, atoms are amassing, insensible particles are combining, of which the assemblage shall form a sovereign, who will be either the scourge or the savior of a mighty empire." And we are informed in a note by Diderot: "By a strange coincidence, Napoleon Buonaparte was born the same year in which the 'System of Nature' was first published." For explicitness in language, and completeness in fulfillment, it far exceeds any of the prophecies of Isaiah, or any other of the Hebrew prophets, yet its writer had no idea of prophesying. Cicero says:

"There are, however, a small number of persons, who, as it were, detach their souls from the body, and addict themselves, with the utmost anxiety and diligence, to the study of the nature of the gods. The presentiments of men like these are derived not from divine inspiration, but from human reason; for, from a contemplation of nature, they anticipate things to come—as deluges of water, and the future degeneration, at some time or other, of heaven and earth."

But prophecy, based on scientific principles, proceeding purely from a process of reasoning, or mental action, is of too worldly a nature to excite astonishment, or even to be valued. Those are only worthy of reverence which claim a supermundane origin; which have taken the trouble of thinking away from the mind! Just as lecturers, who, by a process of study and elaborate thought, produce lectures brim full of instruction, and delivered with the force and eloquence of an earnest soul, are turned away from by a class who can be attracted by the wonder—trance-speaking. Captivated by the wonderful, led on by a vitiated taste for novelty, their continual query is: "What are the latest manifestations?" or, "Have any 'new mediums' come to town?"

Just so in the past. Men grew impatient at the slow process required by the ordinary method of thought; were not even content with the artificial mental action caused by stimulants extracted from the earth—exhalations, the fumes of incense, the ecstasies produced by artificial sleep, etc. For, rising above the contemplation of earthly things, they soared into the ethereal regions of spirit life, and demanded of the gods what they had been unable by their own exertions to attain. Temples were built, and prophets and priests became the "peculiar institutions" of the people; thinking became unpopular, and the prophets and priests were paid to furnish thought; they, in their turn, depending on the gods to furnish advice in regard to the future, became as indolent as the people; then the oracles themselves began to decline, and the darkness of ignorance enveloped the nations, who intrusted their liberties to the care of a priestly oligarchy as ignorant as themselves—"Like priest, like people."

"There is no royal road to knowledge"; any means used to supersede patient study, and the legitimate exercise of our mental faculties, must end in mental disaster. But this does not preclude the use of the occult powers of Nature as helps to our intellectual development, when understandingly applied.

The mysteries of the ancient Egyptians seem to have been based on a knowledge of natural mysteries, and their legitimate uses. In their monuments there are frequent traces to be found of an intimate acquaintance with animal magnetism. Figures showing the magnetizer operating on his subject are of frequent occurrence. But their knowledge was not made public. It was given to the initiated, "precept upon precept, here a little and there a little," till they became perfected in the various degrees of magical art, like modern Masonry, which undoubtedly owes its origin to the Egyptian religion, as, also, the Hebrew faith, with its adjuncts, Christianity and Mahomedanism, and the Grecian and Roman religions.

"According to Iamblichus, Pythagoras spent twenty-two years in Egypt, learning the sacred

sciences and customs. In this manner several more were gradually admitted, and their secrets more or less revealed, but so mixed with Grecian fables that the truth was almost wholly lost.

"At a later time many Greeks traveled to Egypt to enjoy the instruction of the priests; as, for instance, Dædalus, Homer, Democritus of Abdera, Empedocles, Euripides, Eudoxus, Solon, and many others; but, as Jablonski says, 'No one gathered so much knowledge there as Pythagoras.'"—*Ennemoser's History of Magic*.

There was politic wisdom in thus preserving from the uninitiated the *modus operandi* of the sacred mysteries. They could by so doing preserve from abuse—to which ignorant use would subject them—the action of the spiritual faculties of the mind. Then, as now, here and there would be found those who had for themselves made the discovery that inter-communication with the unseen world was possible, and had practiced the art as they best knew how to do. These were never admitted as candidates for initiation into the Egyptian temple. They had forestalled the "degrees" necessary to a true insight of the mysteries which connected this life with its sequel. They knew too much to be taught; their "little learning" became "a dangerous thing," as it destroyed their docility as scholars—a state of mind so necessary to the reception of higher truths. Therefore, witchcraft—or the practicing without a diploma the spiritualistic arts—was condemned, and often punished with the utmost severity.

It can hardly be doubted by those who have been at the pains to inform themselves on the subject, that the "trance-state" of the modern "medium" was also the means by which ancient revelations were obtained. Ennemoser informs us that "the Hebrew word 'rabbi' (prophet) also means one possessed by insanity; and the Greeks use the word 'mania' also to express the idea of an inspired state." Not very complimentary, certainly, to the existing forms of religion, which have been handed down to us from those insane prophets.

It is strange, very strange indeed, that those mental phenomena should, by the "Faculty," be ascribed to the action of a diseased brain, and that they should never attempt the discovery of the healthy action of the occult faculties which produce the phenomena. We are told that "in asylums it is not unfrequently the case that songs, in perfect meter and the most elegant language, proceed from entirely uneducated persons." Werner tells us:

"A person, who was subject to periodical fits of aberration of mind, looked forward to them with pleasure, as he said that everything which he undertook in that state succeeded; and he was then able to speak fluently in verse, and to recite Latin authors, which he had long forgotten, without hesitation and with great judgment."

Nay, further, we are told by different authors of note, that, in this insane state, the parties had spoken in languages they had never learned, and predicted, truly, events before they transpired.

Can the abnormal, or diseased action of the brain, be of a higher order than the normal or healthy action? Would it not be more rational—instead of pleading insanity as the cause of clairvoyance and spiritual mediumship, and as their excuse for not investigating further—to probe the matter deeper, and see if there be not a faculty of the mind which can produce those wonders in its normal condition, by a proper education and training? Perhaps, if our insane asylums were converted into psychological schools, insanity might meet with a more rational and more successful treatment.

[ERRATUM.—The reader will please make a correction in my article in the last issue, in the fourth line of the first quotation, by substituting, for "posterity," the word "positivity." J. W. MACKIE.

AN EXAMINATION OF THE WRITINGS OF THE ANCIENTS.

NUMBER NINE.

In the two preceding articles, I quoted largely, for the purpose of showing the precise grounds occupied by the chronologists I have named, in the work of extensive and reliable Egyptian researches, which seem to my mind to contain all that can be desired of intelligible truth. Great and important questions have been conscientiously discussed touching the ancient history of Egypt's landmarks, which have coolly been thrust aside by interested theologians and others, who, deeming it necessary to a righteous end, have not scrupled to deny and ignore entirely the veracity of these several earnest, careful, and scientific benefactors of our race. The author of "The Life of Jesus," and of "The Apostles," (Renan,) falls into error by quoting from those who have written with prejudice upon this subject.

It is really strange that learned and scholastic men, who have been looked upon as classical authors, and who have certainly contributed largely to the sum of correct and reliable research, should be found retreating from a pathway tending to eminence, because dogmatical points of Biblical history jut out here and there, which interested parties assume the responsibility of saying will assuredly scratch and disfigure the fairest fame of the most pleasing and intelligent author. Here is a case in point:

Sir John Gardner Wilkinson, an English gentleman, archaeologist, spent twenty years in Egypt in researches among the pyramids and monuments, making very extensive drawings, and studying the topography of ruins, the language, manners and

customs of the people, and the stupendous system of architecture, and published several elaborate works. In 1829, he published his "Materia Hieroglyphica," at Malta, followed by his "Topography of Thebes, and General View of Egypt," (London, 1835.) In 1836, he published the first series of his great work, entitled, "Manners and Customs of the Ancient Egyptians, including Their Private Life, Government, Laws, Arts, Manufacturers, Religion, Agriculture, and Early History, derived from a Comparison of the Paintings, Sculptures, and Monuments Still Existing, with the Accounts of Ancient Authors," (3 Vols. 8vo.) The second series was published in 1840, in two volumes. "The whole work is esteemed a monument of learning, careful research, and judicious analysis." For these services to his race and his country, he received the Order of Knighthood the same year. Several subsequent works were published, which reached down to 1855. The last upon Egypt, was the botany of that country. Now pay attention to what he writes in 1835, before he received the bauble, Order of Knighthood:

"I am aware that the era of Menes might be carried back to a much more remote period than the date I have assigned it; but, as we have as yet no authority further than the uncertain accounts of Manetho's copyists to enable us to fix the time and the number of reigns intervening between his accession and that of Amasis, I have not placed him earlier, for fear of interfering with the date of the deluge of Noah, which is 2,348 B. C."

Here we have a curious and inconsistent scheme of chronology, totally unworthy a great mind, and loudly calling for animadversion from all who revere and venerate the truth for its own sake.

In 1843, the knighted author published his "Modern Egypt and Thebes," and also his "Hand-Book." As late as 1847, he left chronological matters about as he had defined them in 1835, saying by the broad implication that European inquiry had been stationary for the space of twelve years; but yet, when speaking of the geological formation of the Delta, he uses the following language:

"We are led to the necessity of allowing an immeasurable time for the total formation of that space, which, to judge from the very little accumulation of its soil, and the small distance it has encroached on the sea, since the erection of the ancient cities within it, would require ages, and throw back its origin far beyond the Deluge, or even the Mosaic era of the Creation."

This appears in his "Manners and Customs," 1837-41; thus allowing to Menes a few more years, as in 1837, in the same "Manners and Customs," this Pharaoh's accession is placed at B. C. 2,920, or only 23 years after the Flood!

During the year 1836, very considerable advance was made in the hitherto impenetrable darkness of Egyptian time, by adding some fifteen centuries which had escaped the notice of all previous researchers. The records of the much abused Priest of Sebehytus were shown to be correct and beyond dispute as to monuments contemporaneous with the Pharaohs recorded by him, back to his XVIIIth Theban dynasty.

Something over one-half of the 2,500 years claimed by Fourier, and Napoleon's "Institut d'Egypte," was successfully restored to the world's fixed history by the hierologists. The years 1837 to 1839 were productive of much increase in the knowledge of the hidden things of the land of Egypt; such as Vyse, and Ferring, and Birch, whose whole souls were engaged in the work, making liberal and munificent expenditures, and laboring with enthusiasm and employing engineering skill in the furtherance of scientific results of a more than ordinary character. In their efforts they brought to light thirty-nine pyramidal maseolea of the Memphitic and Arsinotic names. At the same time they were successful in discovering the "Tomb of the Ramesides," which found its way to the British Museum. The learned and earnest Lenormant, it is believed, was the first to apply the new discoveries to chronology; and Nestor L'Hote to retrace the Memphitic necropolis, and verify some of the data obtained by the English explorers.

J. D. PIERSON.

Preaching and Practice—Rev. J. H. Wythe. SILVERTON, OREGON, Oct. 15th, 1867.

EDITORS BANNER.—The Rev. Doctor Wythe's sermon against Spiritualism—or Spiritism, as he terms it—I count but little in reality, though the Methodists pretend to think it a regular thunder-bolt, fresh from the forge of Jove, or Jook. I suppose you have read it and been dismayed by it, before this writing.

A better thing, however, is in circulation concerning the Rev. gentleman, to wit: A laborer was employed about his premises, who, after waiting and working for his dinner rather late, went into the house and sat down for his expected meal, but was curiously informed by the Doctor that laboring men were not allowed there! It is said the man whom God cursed so long ago—"In the sweat of thy face," etc.—decamped without waiting for further orders.

Upon this we might ask if the Doctor really understands or believes the doctrines of Christ which he essays to embellish every Sabbath for the benefit of the multitude.

Whether Christ was a real character, who existed eighteen hundred and sixty-seven or any other number of years ago, or not, Christians must be judged by their *fruits*, according to the Christian method. Meekness, humility, non-resistance, and brotherly love, are the distinguishing features of Christ's reputed sermons and practices. How much has the Doctor of one or of the others?

Yours fraternally, T. W. D.

Rev. Mr. McMonagle on the Divine Origin and Authenticity of the Bible, etc.

EDS. BANNER OF PROGRESS.—On Sunday, 13th inst., among the newspaper notices for "Sunday Religious Services" was one by the above named gentleman, to pronounce a sermon on the above subject, at Larkin Street Church. He advertised "to prove the divine origin and authenticity of the Bible, without the aid of art or science."

Having been educated to believe in the plenary inspiration of the Scriptures, and at an early day become a member of the M. E. Church, (many of whose members believe in "sanctification; entire purification from all sin; dwelling in God and God in them; a state of perfect love," etc.) this notice excited my curiosity, having long since become convinced of my early error, in receiving for truth, either from books or men, what ought to be first proven as well as assumed. I had, however, like all honest minds, untaught to reason and think for themselves, assumed the practice, precept, and example of my learned and devout seniors, and applied myself heartily to "the means of grace." Yet the more I prayed and searched the Scriptures (after reason began to dawn, and I became persuaded that I ought to use it—to analyze, compare, and prove all things, and hold fast that which was good,) the less faith had I in the Church, and her unproven assumptions and deductions from the Bible. I have not been a sluggard, neither have I ceased to search the Scriptures, to read tracts, books, etc., aiming to sustain the plenary inspiration of the Bible, and to listen to popular expositions of the Word; yet, strange to confess—if I do all the above is to do the will of God, or continue in the faith of the Bible and the Church—I have signally failed. Believing, however, in the exhortation, "Never weary in well-doing," I directed my steps toward the Larkin street temple, to learn, possibly, something from Mr. McMonagle which I had failed to discover, while doing the will of God after the most approved Christian manner. Thus much of experience.

Now, to follow the Parson through all his labyrinthian and irrelevant meanderings was a tedious task, one which I do not intend to impose upon myself or readers; for, to use a popular phrase, "It won't pay." Only a few leading ideas—and few indeed they were that had any direct application to the subject—I will now refer to and discuss. His text was read from the Gospel of John vii. 17: "If any man do the will of Him (God) he shall know of the doctrine, whether it be of God, or whether I speak of myself." These are the reputed words of Jesus. His Reverence then remarked that skeptics and infidels demand the demonstrative proofs of the Scriptures; and as he believed religion to be infinitely more important than everything else, he was willing to concede the justice of the demand. He then defined Art and Science in a very acceptable manner, stating that their demonstrations had been reached by experiment. "Religion—the truths of the Bible," etc., he said, "is also experimental, demonstrative, and plentifully furnished us. If patience and perseverance were advisable to establish art and science, how much more worthy the pursuit to attain to that divine condition of mind, through doing the will of God, that we shall know of the doctrine, whether it be of God or man!" At this point I was all attention, thinking the man of God was about to open the treasury of the Lord, and bring forth from its abundant riches some information of a practical and demonstrative character, which my feeble powers had failed to glean from the Bible, preaching, or all the sources offered us by these latter-day saviors, or the inspired of old. But to the mountain labored, and brought forth less than a mouse! The wonderful proof and demonstration was contained in the *ipse dixit* of the text, viz: "If any man do the will of God, he shall know of the doctrine, whether it be of God, or whether I speak of myself." *Mirabile dictu!* This "proof" reminds me of the way a pious old lady had of testing good indigo: she learnt it from the newspaper—as demonstrative authority as the Bible. "Take a pound, or half a pound—I don't know which; put it into a pailful, or half a pailful, of water—I don't know which; it will either sink or swim—I don't know which; anyhow, 'twill be good indigo." Clear as mud—or Mr. McMonagle's proofs and demonstrations. The text would naturally (setting aside the fearful reverence for God and His word, which those detectable "tit-bits" of Christian faith have incalculable, viz: Eternal punishment! an endless hell! burning with fire and brimstone! no salvation save through faith in Jesus Christ! and so on to the end of the chapter) suggest something like the following inquiry: If I am to do the will of any creature, (or Creator if you please, for relations must be equitable and reciprocal, even with a parent, in order to be just,) it is but right for me to know who, what, and where he is—what is his will? how can I obey it? and is it proper that I should obey? Salvation through faith is a very unequal, and hence unjust plan. Faith depends upon evidence, and the ability of the creature to judge of that evidence. Education and natural powers of intellect may be small or great; hence the inevitable reception or rejection of evidence to create a "well grounded faith." Now, if the following Scriptures are "sauce for goose, so are they for gander." The definition of faith, as given by an Aostle, is rather too shadowy and phantom-like to satisfy reasoning minds: "The substance of things hoped for, the evidence of things not seen." No wonder, while grasping after such a faith, man fails to feel it in his palm or heart!

None of these practical suggestions did the gentleman so much as allude to. I presume the good man took it for granted (a very common error among Christians upon all theological subjects) that his hearers knew God, and were conversant with His will. I, for one, confess my ignorance of Him, and must ever remain so, if I am to know him through "proofs" contained in the Bible.

I say "know" Him. I wish to be understood—I speak of the God of Abraham, Isaac, Jacob, Moses, and such saints. Of their God, the Bible has taught me too much to incline me to reverence or obey, though He command a thousand times, unless His character has been greatly changed, and the evidence of such a Being comes through more convincing channels than the Church or the Scriptures. But, "Come, let us reason together," etc. I am a plain, blunt man, that love my friend, as said Mark Antony; and now, Rev. Sir, defend yourself, and vindicate the possibility of the Bible being true—"the word of a triune God, of omniscience, omnipotence, and omnipresence," when He flatly and repeatedly contradicts Himself. I cannot now point out the hundreds of such absurdities, but will give some of them by implication.

Reverend Sir, allow me to ask: Are you sanctified?—free from all sin? If not, how will you commence to do the will of God? Hark! God speaks: "The prayer of the wicked is an abomination unto me." "If I regard iniquity in my heart, the Lord will not hear me." "No man liveth and sloucheth not." "There are none righteous, no, not one." How, then, can you call upon the name of the Lord, that you may be saved? But, being tinctured at least with Calvinism, you may be one of God's elect from the foundation—ay, even before the creation, irrespective of merit. If so, no doubt the following summing up of Calvinism, by Lorenzo Dow, will be perfectly extricable, and consistent with your divine logic and guide. Here it comes: "You shall and you sha'n't; you can and you can't; you will and you won't; you will be damned if you do, and be damned if you don't!"

During your course of lectures on Spiritualism, you evinced not only concern, but fear, for the welfare of souls and the purity of Christ's religion—and the religion of Moses, too, of course; for Jesus said, "Search the Scriptures, for in them ye think ye have eternal life, and these are they that testify of me." Without Moses and David, you have no Jesus, no Savior, no God! Now, the Bible says: "Perfect love casteth out all fear"; also, "Be ye perfect, even as your Father in heaven is perfect." "Whoso dwelleth in love, dwelleth in God," etc. "Love is the fulfilling of the law." Do you, Reverend Sir, fulfill the law? Do you love your neighbor as yourself? Do you love your enemies? etc. Of course you love God? Then do not hate your brother Spiritualist, lest God call you a liar! He promises all such "their portion in the lake that burns with fire and brimstone! where their worm dieth not and the fire is not quenched! and the smoke of their torment ascendeth for ever and ever!" Selah! Precious God! Holy Father! How your children must love you! "Love works no ill toward our neighbor." Pray tell me the degree of love you manifested toward your Spiritualistic brethren, when you read and applied to them that choice selection of anathematic epithets by the loving St. Paul? If you did not intend anything but love, the moving manifestation of two neighbors must have convinced you of either your mistake or theirs. And, had God dwelt in you and you in Him, you would have discerned many more of the same mind, on that occasion, "standing still to see the salvation of the Lord." These are grave considerations, Reverend Sir, and may extend beyond the grave.

But I must hasten to a close, but not before remarking, that, so far from proving the Divine origin and authenticity of the Bible, the gentleman proved nothing, save the darkness of theological minds—of the plenary inspiration stamp—and the gross ignorance of the dupes to such superstitious, bigoted, narrow, contracted views of God and humanity. Priestcraft has been the terror and curse of the world for thousands of years! There is not, never has been, nor can be, a baser, more revolting, unrelenting tyrant than this hydra monster!—this blighting, withering upas, priestcraft!—this generator of kinglycraft, election, hell-torment, infant damnation, oppression, poverty, and crime!—this guardian protector of slavery, from the time of Moses and Pharaoh down to the last stain of American chattels—this pet clique-trinity of God, Bible authority, and salvation by grace through faith. "If any man do the will of God, he shall know of the doctrine," etc. By all the gods at once! upon what meat does this theological Caesar feed, that he has grown so great? We have had too much of this infamous twaddle, to patiently handle it with wide kids. We neither want nor need such a book or such a God. We have Nature, Humanity, Life and its relations, to scan, test, and prove, which, with Reason, aided by supermundane minds, may fail to bring us "saving grace" and life immortal. Then we'll kick the beam, and with it kick the past, with its Bible-sainted knavery, and all trash, down to its native hell!

Judging from Mr. McMonagle's logic, he must be conversant with the history of the Salem witchcraft, (one phase of demonic possession strangely omitted in his recent brilliant course of lectures on Spiritualism, at the Larkin street church,) his logic bearing such striking analogy. The test to which these witches were put, to prove their innocence or guilt, was, to first place them under water long enough to drown, and, if they survived that ordeal, then they were proven guilty and hung! "Death, without benefit of the clergy," in either case. A Christian mode, truly, of dispensing the Gospel, every way worthy of the Bible and its God!

Now, who but an ignorant, superstitious, bigoted Christian—judging from contradictions, asserted facts, and the general spirit of the Bible—will cry "Crucify him!" for speaking his honest convictions, backed by the facts of interpretation, logic, history, and every-day observation? Now, if Mr. McMonagle is honest in putting himself before the people as God's chosen champion—of His latter-day Israel—he will better prove his commission on the result of the clash and victory over the champion of Spiritualistic Gath, Mr. Todd, and give the Christian one more chance to shout over the decapitated head of the fallen Goliath. *Nous verrons!*

Respectfully yours, for truth and progress, INFIDELITAS.

Similitude Between the Roman Catholic and the Buddhist Worship.

It was a much mooted question with the ancients, (and we think it has not been satisfactorily settled yet), viz: "From whence came the egg which developed the first bird?" But leaving that abstruse question for some future naturalist to solve, we come to a more modern enigma, less difficult to answer, and certainly more edifying, viz: From whence were derived the mummery and Pharisaic absurdities, which now envelop the pageantry of outside worship connected with the Roman Catholic Church and Episcopal Ritual Service? History informs us of the exact period when their idolatrous worship first commenced, and its unerring pen gives us the date when Gattama first commenced his wondrous mission nearly twenty-nine centuries ago. The fact is patent that either is the progenitor or copy of the other. Let us then give the palm of origin to the older, and admit that the rites and ceremonies of the Catholic Church were stolen and revamped from the religious external observances of the Buddhists, upon which they built and travestied the pure and sublime doctrines inculcated by the Son of Nazareth.

To avoid repetition, let us at once examine an extract from "The Capital of the Tycoon: A Narrative of a Three Years Residence in Japan." By Sir Rutherford Alcock, K. C. B. (3d Vol., chap. xiv. p. 309), which gives the following account of a visit to a Japanese Buddhist temple:

"On entering the temple, the same stereotyped altar, image, and trumpery decorations of artificial flowers, chandeliers, etc., strike the eye as leading features in all; the same 'bell and book,' priests in their robes and scapulars, acolytes in attendance, and chorists to stand behind the officiating 'Bonze'; the same burning of incense; the same reiteration and mumbling of prayers and rituals in an unknown tongue—unknown even to the priest who gabbles them; at other times consisting of three words, incessantly repeated for an hour without ceasing, 'Amida! Amida! Amida!' the name of God. Taking all into account—the altar, the images, the shaven priests, monastic life, and vows of celibacy; the ritual in a dead language, unknown to the people, and a thousand other particularities—I never entered one of these Buddhist temples without a mental conviction of identity, and the reflection that either the Buddhists of a later day have borrowed from the Roman Church, or the Roman Church of an early day borrowed from them. Two systems and ceremonies of worship, presenting such marvelous identity in small particulars, and in larger characteristics, could not possibly have been born of chance, and wholly independent of each other; which is the original, and which is the copy, I will not stop to inquire. The fact of identity in all outward ceremonies is there, let the explanation be what it may. 'The one may be of apostolic, or Heaven-inspired origin,' and the other 'the devil's counterfeit,' as I believe, the Abbé Hue roundly asserts. I only note the coincidence as it strikes the traveler—indeed, as it struck the first missionaries, who accompanied Francis Xavier—and leave the explanation to other hands."

Let us further examine an extract from "Social Life of the Chinese." By Rev. Justus Doolittle, Fourteen Years Member of the Fuhchau Mission of the Foreign Board. (2 Vols.; Vol. 1, p. 236):

"The Buddhist religion is not native to China. It was imported from India in the early part of the first century of the Christian era. There are several hundred Buddhist priests in this city (Fuhchau) and its suburbs; they live in temples or monasteries; they shave all their hair from their heads; never marry; they profess to have wholly renounced this world, and its honors, pleasures, and excitements, seeking only to be admitted into Buddha at death. They are solitary, unsocial, contemptible beings, reminding one of the monks of the middle ages."

Remarking on the Chinese idea of the origin and universality of sin, (p. 293, Vol. 2.) he says:

"The Chinese do not pretend to know anything about the origin of sin, and they derive the Scriptural account of its entrance into the world. They do not regard it as a very unworthy and exceedingly wicked thing, nor do they admit the reasonableness or the truth of the Bible doctrine of the innate and universal depravity of human nature. They generally profess to believe in the native purity and goodness of the heart, and that it is only by contact with wicked men, or by submitting to temptation to do evil, that one becomes impure, wicked, and depraved. In the first line of the 'Trimetrical Classic,' one of the books first studied by school-boys in China, it is distinctly asserted that 'Man's heart is originally good.' This good nature becomes evil, or bad, or corrupt, by or through the power of habit or education, or the influences of wicked companions or examples. Sin or crime, fault or error, is a very indefinite and comparatively unimportant and trivial thing in the Chinese mind."

And I would like to know if reason, common sense, and everything except fanatical renderings of the Orthodox religion, does not teach the same as above? Doolittle further says:

"The strict Confucianists do not believe in a future state of rewards and punishments, while the followers of Buddha do so believe. The Chinese acknowledge no other power as necessary to aid them to live virtuously, and desist from evil thoughts, words, and deeds, than the power of their own personal wills. The Chinese, in some of their books, speak of the heavens and earth as being formed by 'khe,' or vapor. They derive the idea that 'all things were made out of nothing,' and well they might."

It seems, according to Doolittle, that the Chinese have been, from time immemorial, accustomed to the intercourse of the living with the dead. In a chapter devoted to the subject, he says:

"The Chinese have male and female mediums, who are both seeing and writing; they are generally employed in delivering news from deceased relatives or friends, or for sickness. Sometimes the female medium is possessed by the spirit of the dead person, and a conversation ensues between the living and the dead, mutually giving and receiving information. Sometimes the writing medium gives responses in poetry, and often with allusions to ancient times and personages, which is written in some ancient form of Chinese character, now obsolete."

Query: Were not these same undeveloped spirits seeking intercourse and new light from their children's children? All hail, then, to our worthy friend, Thomas Hunt, Esq., who, we learn, left by the last steamer for China, who will introduce "Modern Spiritualism" among the Chinese!

W.

An Old One.—The skeleton of Pharaoh Mykerinus, who reigned in Egypt before Abraham was born, is in the British Museum, encased in its original burial clothes.

Spain is, financially, socially, and politically, going to the bad, and the people's freshest trouble is a Sunday law, which shuts up the markets and leaves the bull-fights unobscured.

The Banner of Progress.

SATURDAY, NOVEMBER 2, 1867.

OFFICE, 523 CLAY STREET, UP STAIRS.

BENJAMIN TODD & CO., PUBLISHERS AND PROPRIETORS.

BENJAMIN TODD, W. H. MANNING, EDITORS.

TO CORRESPONDENTS.

All communications designed for publication in this paper should be addressed "EDITORS OF THE BANNER OF PROGRESS." All letters in regard to the business of the paper should be addressed to "BENJAMIN TODD & CO."

Thomas Paine, Infidelity, and the Bible.

If there were such a thing as total depravity, we should say that it was never more clearly exhibited than by religious creeds, in the abuse and calumny they have heaped upon the life of this great man, simply because he had the moral courage to think for himself, and to put his free thoughts on paper for the benefit of mankind.

The entire stock in trade of many preachers, when they set up business, consists, first, in the ability to slander and vilify this great and good man, noble patriot, religious reformer, and true philanthropist; secondly, in having committed to memory some of the tracts published by the American Tract Society, with headings, in glaring capitals, like the following: "DID YOU EVER SEE A SINNER DIE?" "HELL IS GAFING WIDE!" "PREPARE TO MEET THY GOD!" and so on to the end of the chapter—the most horrible and blood-chilling things that ever were written; thirdly, a few old sermons, that were preached long ago by some of the fathers in Methodism; and, fourthly, persistent slander of infidels, and, in these latter years, of Spiritualists.

We once heard a Baptist priest, in the State of Illinois, when addressing his congregation on the Sabbath, make the following statement with reference to Mr. Paine: "He was the vilest wretch that the world ever knew, his whole life long Drunkenness and debauchery occupied all the latter years of his life. He was shunned by everybody in the community where he lived, and so despised by all who knew him, that, at his death, he was denied the rites of a Christian burial; and his body was taken, in a cart, out into the woods, and there left to be devoured by the vultures of the air, and his bones to bleach in the sun for years, until, at last, an old button-maker came along and worked them up into buttons!" When we listen to such slanders of the great and good of the past, coupled with the bitter philippics and vituperation that are so often pronounced from the pulpit against Spiritualists, we are tempted to think that there is something wrong with our theology, since it does not provide a hell for such shameless, ungodly liars, as are some of these orthodox priests.

But generations yet unborn shall do justice and honor to the noble patriot, Thomas Paine, and crown his memory with flowery wreaths of unfading glory. The mists of the past eighteen hundred years have robbed of their points the arrows of slander, with which the enemies of Jesus sought to destroy his influence for good. Hence his life, and the truths which he taught, are more honored to-day than when he lived on this terrestrial sphere. A thousand years hence, Thomas Paine will be better appreciated than he is now. Were we ambitious of a great and honored name in the future history of the human race, for great truths uttered and good deeds done for the benefit of mankind, we would prefer Thomas Paine's position, five hundred years hence, to that of any man who has lived since the days of Socrates, the Nazarene not excepted.

The wholesale falsehoods that have been invented upon the character of Mr. Paine, by sectarians, show them to be utterly void of gratitude, or shamefully ignorant of American history. Thomas Jefferson paid him a just and noble compliment, when he said, "Had it not been for Thomas Paine's pen, Washington would have drawn his sword in vain for American independence." Go and read George Lippard's history of the times just prior to and during the revolutionary war, which gave us our existence as a nation, and learn something of the heroic efforts of Mr. Paine in behalf of liberty and the independence of the American Colonies. And yet Lippard was not a believer in Mr. Paine's religious sentiments; but he possessed an honesty of character that enabled him to do justice to Paine's political career. At a time when Washington and other patriots had assembled in a private room, late at night, to discuss the affairs of the nation, trembling in doubt as to what course was best to pursue—wondering, yet fearing to declare the independence of the American Colonies—then it was that Mr. Paine came among them, with a countenance seemingly inspired from on high. With his naturally keen perception and discriminating judgment, he reviewed the whole matter, showing them how groundless were their fears, and brought them in such glowing terms, in the name and for the sake of the principles of eternal justice and the welfare of generations yet unborn, to improve what he considered the propitious hour to cast the die in favor of independence, that it inspired their waning hearts anew; and in that hour they formed the solemn resolution to be free from the tyrannical rule of the British crown.

This incident is but one of many that might be related of this good, noble, and high-souled man. Often, when the hearts of the nation and its army were ready to give up the cause in despair, Thomas Paine came, like a prophet inspired of God, with words of wisdom and encouragement, and fired their hearts anew with patriotic zeal to struggle on, until at last victory crowned their efforts.

The full-grown man who should lift his hand against the mother that bore him, and plunge the assassin's dagger into that bosom which gave him succor in his infancy, would not be guilty of baser ingratitude than those whining, canting hypocrites, who make it a part of their religion to traduce the character of Thomas Paine.

The reading of the "Age of Reason," when we were a Methodist clergyman, opened our eyes to the egregious pretensions and fallacies of Popular

Theology, improperly called Christianity. It awakened within us an earnest desire to know the origin and history of the so-called Christian religion, from whence came the Bible, and of what validity were the claims set up for it by believers and advocates. Was it indeed an infallible revelation, written by holy men, who were appointed and inspired by God to communicate His divine will to mankind? And, further, were the doctrines and conditions of salvation, drawn from that book by the religious world, in agreement with the teachings and compatible with the character of that God whom we see revealed in the work of formation around us? Such questions as these, and many others, readily arose in our mind; and we eagerly commenced the work of investigation, that we might personally know of their truth or falsity. Hitherto we had relied upon theological authorities, Doctors of Divinity, and other great lights, as they were called in the religious world. We commenced reading the Bible with a very different motive from any we had ever before had. Instead of endeavoring to find how many texts might be quoted to sustain Methodism, we tried to ascertain, if possible, what the book did actually teach. The more we read, the more we became convinced that it was no especial revelation from God to mankind. That it might have been a certain kind of revelation to those who first received it, though of a very doubtful character, we were willing to concede; but we became fully convinced, in a short time, that it was no revelation to us. We were utterly astonished at the want of coherence in its historical facts, as well as at its low standard of morals. We wondered much how we had ever been led to consider it a textbook of purity, when, according to the Old Testament, its patterns of goodness were wholesale murderers, adulterers, and shameless libertines. And, in the New Testament, some of the followers of Jesus, selected with all the discrimination he is said to have possessed, proved to be the grossest falsifiers and most perfidious traitors.

After having ascertained, from a careful and thorough investigation of the internal evidences of the book itself, that there was no justice or legitimacy in the claims set up for it by its advocates, we determined on a further historical research in the matter. After years of careful study, and the reading of all the well authenticated works that could be obtained, having the least reference to the subject, we have merely had our opinions, formed from the internal evidences of the book, corroborated. We have settled into the firm belief, that the Bible is not Divinely inspired, but that it bears the impress and signature of man, and not of God, in every line.

The inadaptability of the Bible to meet the wants and demands of the age, shows that it is not a revelation from God unto us. To say that it is, is equivalent to averring that the world has had no religious and moral growth for two, and even four thousand years. Again, its effect upon heathen nations, to whom it was carried by missionaries, has not been to elevate them, and make them prosperous and happy. How is it with the aborigines of our own country, and with the Sandwich Islanders? When the missionaries first visited the latter, they were a peaceful, and, comparatively speaking, a virtuous nation, numbering four hundred thousand. But they have dwindled away, until there are only about forty thousand remaining; and they are the most unmitigatedly licentious beings on the globe. The white man's Bible, whiskey, and association, have truly performed a great work for them—but it has been a work of destruction.

It is claimed that the institutions of our Government are founded upon the Bible, and that we owe all our greatness to its Christianizing influences. Some of our institutions are founded upon it, we know. American slavery flourished luxuriantly upon Bible pap for many years, until it well nigh destroyed the integral principles of the Government, and hurled our nation back into barbarism like that of Old Testament times.

Another beautiful institution, for which we are indebted to the Bible, is that of capital punishment; or, in other words—perhaps not as elegant, yet conveying a more correct idea of the spirit of the heavenly institution—the hanging of a human being by the neck, with his feet dangling in the air. This Bible institution is Christianity intensified; for it is claimed that a majority of the victims are Christians, or become "young converts," "new-born babes in Christ," before their execution. Jesus Christ, on his emerald throne in heaven, must feel very happy and highly honored, in having his babes sent home to him in this very Christian manner!

A third institution, received from the Bible, is the tyrannical rule of parents and guardians over children committed to their care. "Spare the rod and spoil the child," says Solomon; and on this authority the Bible believers act worse than brutes, and glory in what ought to be their shame. Occasionally, some pedagogue in the land of steady habits, strongly imbued with the spirit of this Bible institution, flogs a young lady eighteen or twenty years of age, and the people, appreciating his high sense of Bible authority, and the faithfulness of its execution, present him with a gold-headed cane. If a clergyman becomes a little earnest in his holy zeal to execute Solomon's commandments, and whips his infant child to death because it persisted in repeating its evening prayer in the language its dead mother taught it, he is gently admonished, and required to pay a small fine. Ye Pharisaical hypocrites! this is the picture of your Bible institutions!

In treating those who are religiously sick, we are not in favor of the homoeopathic practice, but greatly prefer the heroic method; hence, we will, while we have the patient in hand, administer a dose or two more.

Another Bible institution is the privilege accorded to man of "lording it" over woman. Accepting Moses and Paul as authority, he robs woman of all her rights as a human being, and prostitutes her person to the gratification of his passions, until, at last, Death, like a kind friend, puts an end to her suffering. Then along comes the priest, and declares that God has done it all, and thus gives to the Christian husband a certificate of good character, on the strength of which he can obtain of him or some other priest another victim.

One more Bible institution is, the especial privi-

lege of the clergy, to ride rough-shod over the religious rights of their fellow-men, by means of Sunday laws, and to sentence to hell all who do not accept them as God's appointed viceregents, or bow down to the sound of musical instruments before the Dragon-like image they have in their pompous ignorance set up. Truly, our institutions are founded on the Bible!

Editorial Notes.

CALIFORNIA STATE CONVENTION.—We wish to suggest to the State Central Committee of the California Spiritual Association, that a State Convention be called to assemble in San Francisco on the first Friday in January, and continue three days. Also, that all the States and Territories on this coast be invited to join us, and to form a Pacific Coast Association of Spiritualists; and that all Spiritual Societies and "Friends of Progress" be invited to send delegates.

We would urge Spiritualists and Liberalists in every town and city on this coast to come together, and to unite in an organization for the general purposes of defense and mutual benefit. Much more can be accomplished by union, than by individual effort. But, do not attempt to promulgate a creed of any kind, that shall hinder even one mind from a free investigation of all subjects.

A GOOD EXAMPLE.—We called upon a gentleman the other day to subscribe for the BANNER OF PROGRESS. He replied, "I am a roving character; my business obliges me to be such; but I will give you three dollars, and you may send the paper to some person that would be glad to take it, and is not able to pay." We were soon informed of a most estimable lady, to whom it would be proper to send it. We called upon and informed her that a kind friend had donated the subscription price, and that she could have it free. Her countenance brightened up as she replied, "O, I am so glad! I have wanted it ever since its publication was commenced, but could not afford to take it." Who will make some other heart glad in the same way?

"DAILY TERRITORIAL ENTERPRISE."—This paper, published in Virginia City, Nevada, is one of the best on this coast. It is no whiffling "flopper" like the *Bulletin* and *Alta* of San Francisco, ready to be bought by the highest bidders, or to be jobbed out in quantities to suit purchasers. But it is truly and radically patriotic; faithful to principle, and to the Government in its hour of dire necessity, and courteous to all. When we entered their city for the first time, we called upon them with an advertisement, and asked what the charges would be; we received in reply, "We never make any charge for religious notices of any character." And, during a course of twelve lectures, every one was kindly noticed from day to day in their local columns. Do the editors of the *Bulletin* remember the time when they were asked to insert the hour of the Sunday meeting of the Spiritual Society of San Francisco, among other religious notices, and they doggedly refused? When asked the reason, they replied, "Because Spiritualism is not popular; when it does become popular, we shall willingly publish your notices free, as we do others." We shall be inclined to think the days of miracles are not past, if the conductors of the *Bulletin* do not ere long thoroughly despise themselves for their unmitigated meanness.

To Our Friends.

In a few weeks more, the BANNER OF PROGRESS will complete its first volume. Many were the predictions, when it was first unfolded to the breeze, that it would shortly fail. These predictions, too, came from those who should have been its friends, ready to sustain it instead of prophesying that "it would not live six weeks," and thus preventing many from subscribing for it. False prophets they have proved, indeed. Our circulation is steadily increasing, but not so rapidly as it would, if the liberal minds on this coast would take hold of the matter in real earnest. It requires only a little effort to double our circulation, and our present subscribers might each do something toward that end. Some of our Agents—in Honey Lake Valley, Taylorville, and Quincy, especially—have done nobly. We feel that we are giving ample return for the aid we have received. The articles that have appeared over the signatures of our regular contributors are worth much more than the year's subscription price. By referring to our prospectus, our subscribers will learn that, by renewing their subscription, and sending the name of a new subscriber at the same time, they will receive the two copies for one year, for five dollars in coin.

WHITE CHRISTIANITY VS. COLORED.—We have seen in the *Times* and *Evening Dispatch*, a statement which, if true, degrades humanity, but may be creditable to Christianity, as at present understood. A young lady, in consequence of the awful crime of having negro blood in her veins, and on account of the "changed political relations" in the State, was turned out of the Sunday School of Trinity Church (Episcopal) by Mr. Randolph, the Superintendent, with the full approbation of the Pastor, Rev. Mr. Wyatt! Miss Lester had been teaching in the Sunday School a whole year, having been recommended by the Church dignitaries at Victoria, B. C., from whence she came. No fault was found with her ability as a teacher, or her manners, character or disposition. The "tinge" was her sole offense. In fact, she is intelligent and accomplished, and her manners are easy and graceful. She is said to be now engaged in teaching music.

McMONAGLE, in one of his recent lectures, said that mediums were *unusable*. Did he have personal reference to the mediumship known to exist in his own family? By the way, we are informed that the repetition of his course of lectures had few hearers, and was less successful in attracting attention than the first delivery. Mr. McMonagle had better not try to combat his own convictions any longer. The effort is painful, and exposes his weakness. Better accept the truth, and be made strong thereby.

ELDER JACOB KNAPP left New York for California by the steamer of October 10th. Get your pocket-books ready, ye simple-minded! for the great gun of revivalism is coming.

Mrs. Cuppy's Farewell Lecture.

This lady's discourse on last Sunday evening, which was partly devoted to a final leave-taking of her congregation, was also an energetic defense of mediums and lecturers in the Spiritualistic field. She read, by way of introduction to her remarks, a pathetic little piece, the authorship of which is attributed to a lady, one of the leaders in the San Francisco Lyceum, entitled,

"ONLY WAITING."

[An extremely old man was sitting listlessly, tapping upon a stone, when he was asked what he was doing; he replied, "Only waiting."]

Only waiting till the shadows
Are a little longer grown;
Only waiting till the glimmer
Of the day's last beam is flown.
Till the light of earth is faded
From the heart once full of day,
Till the stars of heaven are breaking
Through the twilight soft and gray.

Only waiting till the reapers
Have the last sheaf gathered home;
For the summer time is faded,
And the autumn winds have come.
Quickly, reapers, gather quickly
The last ripe hours of my heart!
For the bloom of life is withered,
And I hasten to depart.

Only waiting till the angel
Opens wide the mystic gate,
At whose feet I have lingered long,
Weary, poor, and desolate.
Even now I hear their footsteps,
And their voices far away;
If they call me, I am waiting,
Only waiting to obey.

Only waiting till the shadows
Are a little longer grown;
Only waiting till the glimmer
Of the day's last beam is flown;
When, from out the gathering darkness,
Holy, deathless stars shall rise,
By whose light my soul shall gladly
Tread its pathway to the skies.

Mrs. Cuppy also read, as a text for her discourse, the 19th verse of the fifteenth chapter of John: "If ye were of the world, the world would love his own; but because ye are not of the world... therefore the world hateth you." In illustration of the text, she said that spiritual mediums and believers in Spiritualism have similar experience in their own lives to that of the disciples of Jesus, for the same reason. To become a medium and a Spiritualist is to separate one's self from the world, and to be hated in consequence. Poverty, disrespect, ridicule, and injury to business are the usual results to all who follow their convictions into unpopular paths, and are outspoken with their opinions. But this very self-abnegation and resignation of worldly prosperity is a test of sincerity and honesty, of more value than wealth and honor at the hands of the world.

The lecturer urged Spiritualists to stand by and sustain mediums, and to lighten the burden of their trials in fulfilling their mission; she said it was hard enough to bear up against the scorn and neglect of the world, and the "tyranny of the majority," without being obliged to suffer the pangs of poverty; and she hoped all who were honestly seeking truth at the hands of mediums would not grudge the pittance asked for their services, when it was so evident that, in devoting their time to mediumship, they must give up all other remunerative employments.

Mrs. Cuppy closed her lecture with an exhortation to union and harmony among Spiritualists, for mutual defense and support against the unfriendly attacks of the willfully ignorant and determinedly bigoted, who would certainly cause them all the suffering in their power.

At the conclusion of her remarks, Mr. W. M. Rider offered the following testimonial to Mrs. Cuppy, which was adopted without a dissenting voice by the large audience present:

To our Friend and Sister, Laura Cuppy:

As your labors among us as a lecturer on the principles of the Spiritual Philosophy have for a time drawn to a close, we desire publicly to express to you our earnest and sincere regret at your departure, and at the same time to convey to you (though inadequately) our sense of the vast benefits we have derived from your teachings, and of your great value as an advocate of our mutual faith. While Spiritualism has advanced with rapid strides in California, it has naturally met with many opponents and detractors; and in all cases in which you have been called upon to vindicate our principles, not only ourselves, but even the enemies of the philosophy for which you have so nobly struggled, have been struck with admiration at the forbearance, kindness, and charity with which you have maintained your convictions, and of the masterly manner in which you have always treated every subject brought under your consideration. We feel that the glorious truths of Spiritualism possess a most earnest and enlightened advocate, and that you are admirably calculated, by your temperament and intellectual capacity, to impress those truths upon the minds of such of your hearers as will listen to you in the spirit of impartial justice. We are assured that your teachings during the coming winter at Sacramento will be productive of the highest good; and in bidding you a temporary farewell, and assuring you of the warmest welcome on our part when you shall again condescend to visit our friends in this city, we most heartily pray that the benign influences of the angel world may be ever about your path, and continue to give you the purest and most perfect help in your noble and holy mission.

Respectfully, That a copy of the above be furnished for publication in the BANNER OF PROGRESS, and the organs of our faith at the East.

OFFENSIVE.—The *Californian* of last week, in its department called the "Lion's Mouth," exhibited an unfeeling savagery more repulsive than that of the king of beasts, in dragging into public notice the frailties and family troubles of a respected citizen, who has since died. The many friends of a noble-hearted man are indignant that he should have been made the butt of the "forbible-feeble" wit of the Bohemian who scribbles for that paper. Those who personally knew Mr. Joseph McGregor were honored by his acquaintance and friendship.

THE *Dramatic Chronicle* is hereby notified that whatever the inherent meanness of its editors may lead them to utter in regard to us personally will be treated with deserved contempt. This is all the answer we have to make to the personalities in that sheet, referring to us, during the past week.

ANCIENT AND MODERN SPIRITUALISM.—Our articles under this head, in reply to the sermon of Rev. J. H. Wythe on the same subject, will be resumed next week.

The Banner of Progress.

SATURDAY, NOVEMBER 2, 1887.

LYCEUM DEPARTMENT.

"Angels where'er we go attend
Our steps, whatever be the
With watchful care their charge defend,
And evil turn aside."
—CHARLES WESLEY.

From the Lyceum Banner.

A Dream of the Summer Land.

BY FELIX EMANUEL SHERLING, AGED NINE YEARS.

I dreamt last night of a world above,
Where angels dwell in peace and love;
And all were dressed in purest white,
Beautiful and pure as light.

They were sporting on the green,
By a singing crystal stream,
Listening to the birds' sweet song,
Culling flowers as they passed along.

On every face was smiles so bright,
They tell of radiant spheres so light,
Reflecting on this heart of mine
Untold pleasures of life divine.

I saw among that shining throng
My sister, fairer than them all;
She placed a wreath upon my brow—
Said, "Brother, dear, I'm happy now."

From the Lyceum Banner.

ENIGMA.

I am composed of fifteen letters.
My 11, 9, 13, 11, 3, 11, 6, 8, 9, 10, 14, 15
forms the sentence "A man".
My 10, 5, 1, 2, 3, 12, 11, 8, 13, 15, 3, 6, 11, 9, 6,
11, 9, 7 forms this sentence—"By the name the cat
came."
My 4, 14, 1, 1, 15, 8, 3, 9, 13, 15, 8, 1, 3 forms
this sentence—"Let true men rule."
My whole should be in every household.

From the Lyceum Banner.

Arithmetical Question.

One-half the sum of two numbers is 600, and one-
half the difference of the same numbers is 200: what
are the numbers?

CONCERNING SCHOOL CHILDREN'S EYES.—A
curious work has been published at Breslau lately
by a Dr. Hermann Cohn, giving the result of an
examination of the eyes of ten thousand and
sixty school children. The proportion of short-
sighted children was 17.1 per cent., or seventeen
hundred and thirty among ten thousand and sixty.
No village children were found to be shortsighted
until they had been some time at school—at least
half a year. There were, in proportion, four
times as many shortsighted children in the town
(Breslau) as in the country, and shortsightedness
increased generally with the demands made upon
the children. Dr. Cohn attributes the evil in a
great measure to the bad construction of school
benches, which force the children to read with
their heads close before their eyes, and with their
heads held downwards.

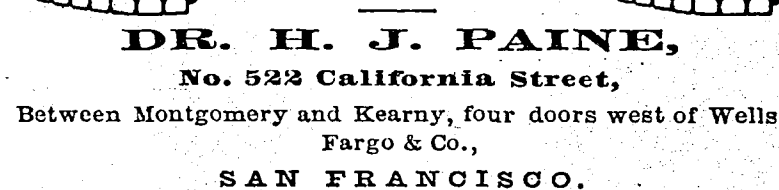
THE BASE BALL FEVER.—The base ball fever
is widely spreading. A little six-year-old was
sitting in repose upon the parlor steps, with a
ball in his hand, gazing intently at the moon.
"Pa," he suddenly spoke, "is there only one man
in the moon?" "That's the tradition, my son,"
the man in the moon is the only inhabitant of
that bright world we have ever heard of." After
a moment's pause he remarked with a sigh, "He
must be long gone, pa, and no one to play base
ball with!"

"Did you take the note, and did you see Mr.
Thompson's Jack?"
"Yes sir."
"And how was he?"
"Why, he looked pretty well, but he's very
blind."
"Blind?—What do you mean?"
"Why, while I was in the room he axed me where
my hat was, and I'm blessed if it wur't on my
head all the while."

THE FLOWERS OF SPEECH spring from the root of
the tongue.

THE WORLD is more apt to reward appearances than
deserts.

THE ONLY way to pass for anything is to be, as
something.



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A LECTURE.

Delivered at Ebbitt Hall, New York, September 10, 1885,

BY BENJAMIN TODD.

1. Origin and Character of the Orthodox Devil.
2. Positive Law in Opposition to Divine Providence.
3. Man's Own Responsibility in Opposition to Vicarious
Atonement.

PRICE 25 CENTS.

We will send the above, postage free, on receipt of the
price in currency or postage stamps; or copies may be had
on personal application at this office.

ALAMEDA FERRY.

Connecting with the

San Francisco and Alameda Railroad.

THROUGH TO HAYWARD'S BY BOAT AND CARS.

Only Twelve Miles from Warm Springs.

UNTIL FURTHER NOTICE, THE HOUR

of departure, except on Sundays, will be as follows:

SAN FRANCISCO.	ALAMEDA.	SAN LEANDRO.	HAYWARD'S.
7:30 A. M.	8:10 A. M.	8:40 A. M.	9:30 A. M.
9:30	10:10	10:40	11:30
1:30 P. M.	2:10 P. M.	2:40 P. M.	3:30 P. M.
5:30 Freight.	6:10 Freight.	6:40 Freight.	7:30 Freight.

SUNDAY TIME.

SAN FRANCISCO.	ALAMEDA.	SAN LEANDRO.	HAYWARD'S.
9:00 A. M.	9:40 A. M.	10:10 A. M.	11:00 A. M.
11:15	11:55	12:25	1:15 P. M.
1:30 P. M.	2:10 P. M.	2:40 P. M.	3:30 P. M.
4:15	4:55	5:25	6:15 P. M.
6:15	6:55	7:25	8:15 P. M.

Horses, Buggies, and all descriptions of Stock can be taken
on the cars to and from Haywards.

ALFRED A. COHEN,
General Superintendent.

OAKLAND FERRY.

FROM THE FERRY SLIP,

CORNER OF PACIFIC AND DAVIS STREETS,

Connecting with the

San Francisco and Oakland Railroad.

UNTIL FURTHER NOTICE, THE TIMES

of departure will be as follows: Sundays excepted,
when the first trip each way will be omitted:

SAN FRANCISCO.	OAKLAND.	SAN FRANCISCO.
6:30 A. M.	7:10 A. M.	7:45 A. M.
8:30	9:10	9:45
10:30	11:10	11:45
12:30 P. M.	1:10 P. M.	1:45 P. M.
2:30	3:10	3:45
4:30	5:10	5:45
6:30	7:10	7:45

EXTRA TRIP SATURDAY NIGHT.
Leaving San Antonio at 9:30, Oakland at 6:40, and San Fran-
cisco at 11:30.

A line of Freight Boats for Oakland and San Antonio will
leave Ferry Wharf, near foot of Market street, daily (Sun-
days excepted), as follows:

SAN FRANCISCO.	OAKLAND.	SAN FRANCISCO.
7:50 A. M.	8:30 A. M.	9:00 A. M.
9:00	9:40	10:10
11:30	12:10	12:40
2:00 P. M.	2:40 P. M.	3:10 P. M.

AN EXTRA BOAT to take for Excursions.
A. A. COHEN,
General Superintendent.

SAN PABLO AND SAN QUENTIN FERRY.

Through to San Rafael via San Quentin.

FROM VALLEJO AND DAVIS STREETS.

THE FAVORITE STEAMER

CONTRA COSTA.

CAPTAIN JOHN T. MCKENZIE.

Will leave as follows:

SAN QUENTIN.	SAN FRANCISCO.	SAN FRANCISCO.
8:00 A. M.	8:30 A. M.	9:00 A. M.
11:30	12:00 P. M.	1:00 P. M.
2:30 P. M.	3:00 P. M.	4:00 P. M.

Connecting with Stages for San Rafael, Olinda, Tomales, and
Solinas, in Marin county, and also with San Pablo. For
further particulars, apply to the Captain on board, or to
Salem, Marin.

Progressive Lyceum Register.

San Francisco, Sunday at 10 a. m., at 444 Washington street.

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